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Rev. William Anderson Scott
1813-1885

MY RESIDENCE IN AND DEPARTURE FROM CALIFORNIA

Paris
1861

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MY RESIDENCE IN AND DEPARTURE FROM CALIFORNIA.

I.

THIS TRACTATE is printed exclusively for my friends, and is designed to save the trouble of oral narrations with such as may wish to know the simple facts in the case. To and about my enemies, if there still be such, I have nothing to say. By a residence of many years in New Orleans, as pastor of the first *Presbyterian Church* of that city on Lafayette-square, my health was impaired. Through the indulgence and liberality of that noble Congregation, I travelled abroad, through Europe twice, and to Egypt, Arabia and The Holy Land. My health was much improved by these journeys, but in each case upon resuming my pastoral labors, it again gave way, and my life was considered in imminent danger, if I remained longer at that time in that climate. Being thoroughly convinced that it was my duty, under the circumstances, to resign my pastoral care of that Congregation and seek such a change of climate as might with God's blessing restore me to health, I did so. The Congregation however refused to accept my resignation, but granted me a furlough to go to California for one year or as long as my health might require me to be absent, and provided for a supply. At the same time I was invited by the Mayor and some of the principal citizens of San Francisco to visit that city and spend a summer there at their expense, in order that I might try the climate, and if the way was opened up, build a new church in that city. Accordingly I proceeded to San Francisco in 1854 in feeble health. I was kindly received, and on the first Sabbath after my arrival, preached in the old Musical Hall on Bush-street, directly opposite to where Calvary Church now stands. I travelled extensively into the interior of the State. The climate had a beneficial effect on my health. I preached twice every Sabbath, until I returned to New Orleans after an absence of about three months.

In the mean time, a new Presbyterian Church and Congregation was organized in San Francisco under the name of *Calvary Presbyterian Church*, with a view to buy a lot, build a house of worship and call me as pastor. I returned to New Orleans in August, and remained in the city through the epidemic, as I had

always done. The new Congregation in San Francisco proceeded immediately to purchase a lot and erect a large and most convenient and comfortable church edifice, the whole costing, I believe, about 80,000 dollars. In December following, I left my Congregation in New Orleans, still refusing to accept my resignation, and proceeded on furlough with my family to California. After more than a year's absence, my health having improved, but not being so well established as to make it prudent for me to return to New Orleans, I urged my people in that city to grant me leave to resign. I thought it their duty to do so, both to themselves and to me. I urged them to do so by whatever kind consideration they might have for me as their pastor. This at length they consented to do. And thus and for this cause only did I resign and leave one of the best Congregation in the world. Soon after my arrival in California, Calvary Church was completed and dedicated, and the Congregation regularly organized, and in every way put into living union with the Old School Presbyterian Church, and soon became large and influential. Never feeling at home, however, in California, but always looking upon myself like an officer of the Army or Navy on some perilous duty at a distant post, I never consented to be installed. I was repeatedly urged to allow it to be done, but I never consented, and remained as Pastor *elect* until I left. The population of California is not homogeneous. A settled and determined opposition to my ministry on the part of fanatics, and chiefly by ministers of other denominations and Northern preachers of my own Church, was manifested from my first appearance on the Pacific coast. Yet I never uttered a word from the pulpit derogatory to any sect or denomination, nor did I make slavery a topic of discussion. Several of the so-called *religious* newspapers sought every opportunity to injure me; and again and again, and for years ecclesiastical decrees and resolutions were passed in almost all the Protestant denominations on the coast, which were intended directly and indirectly to injure me.

The great civil commotions of the city of San Francisco under the name of the Vigilance Committee in 1856, I could not approve of, believing them contrary to the laws and to the Word of God. And because, on my conscience, I could not bid that movement God speed, I suffered outrages from its inconsiderate sympathisers similar to those committed in September last. And it may not be improper here to say, that the Protestant Ministers who are the most prominent in preaching and praying in behalf of the present war against the South, were also most prominent in praying for and preaching in behalf of the Vigilance Committee of 1856. Then as now the government of the city was not strong enough to protect it from mob violence. Without having the previous history of the city in view the affair of September last cannot be understood.

During the terrible troubles of the year 1856, believing that I was not in sympathy with the majority of the people, I resigned my Congregation, but my resignation was promptly and po-

All this was because I could not adopt their persecuting, sectarian & political views

sitively refused, and complimentary resolutions adopted. And again, 1st July last, finding that some of the violent Republican members of my Congregation were more or less dissatisfied with me, because I was a *peace man*, and could not approve of the *coercive war of Mr. Lincoln* upon the South, I sent my resignation to the officers of my Congregation. This resignation was as prompt, unhesitating, unequivocal and strong as I could make it. But the Elders and Trustees *unanimously* refused to receive it, and after consulting the Congregation, I was urged *unanimously* to withdraw it. Renewed resolutions of good will were again sent to me from the officers of the Congregation. It was my belief, then, that I would not be permitted to remain in peace or safety in San Francisco, and that the Church should have accepted my resignation, and have allowed me then to depart in peace while the way was open for me to do so. I so represented the case to the officers. They however took a different view and still urged me to remain. Accordingly I agreed to remain with this understanding, that at any moment they should consider my resignation necessary or proper for the security of their property or the peace of their Congregation, that then they should take it up and act upon it. I left my resignation still in their hands.

In the meantime, I was daily subjected to insult and threats in the streets, and otherwise, and even one of the officers of the Church, and a very dear friend, informed me that there was no outrage that could be done to me that would surprise him. It was just in the process of such a state of things that the Presbytery was held and the war resolutions were presented, which were the occasion of all that has followed since in regard to my departure from California.

II.

THE SUNDAY MOB AT CHURCH.

The following letter which I wrote to a New York journal on my way to Europe, and when the whole matter was then fresh in my mind, will explain what occurred in the riot, and the occasion of it, the last Sabbath that I was permitted to occupy my pulpit in San Francisco. I have however not been able to ascertain whether my letter was permitted to reach New York and to be published or not. It is nearly verbatim as follows.

" City of Panama, 16 October, 1861.

" MESSRS. EDITORS, New York.

" For as much as many reports have been made of the riot and disturbances that occurred at Calvary Presbyterian Church in San Francisco, 22 September last, it seems desirable that a simple narrative of the facts should be given to the public. I am by birth, education, conviction and feeling a *Southerner;* but I never introduced any such things into the pulpit. I have all my life and in all my labors both from the press and from the sacred desk contended that the Church of Christ is a spiritual body, separate and distinct from the State, and has nothing to do with the politics of parties or of passing times,—that the Gospel is a dynamic power working like leaven from the heart outward, and regulating, ruling, elevating and saving by implanting holy principles within. I am and always have been opposed to *all higher law* and unconstitutional modes of seeking redress for evils fancied or real; I have always supported law and order, and urged obedience to the powers that be, except when obedience to them is sin against God; and of course I believe in the divine right of revolution as in 1688 and in 1776, and that the parties aggrieved are to be the sole judges of the expediency of exercising that right. This seems to me to be the admitted doctrine of England and the Great Powers of Europe at the present time.

" This is a brief summary of my principles on those points. And in practice, I have always prayed for the Government in all its branches, and do still, and for 'all others in authority' by whatever names they may be called. I have never failed to observe any day of fasting, prayer and thanksgiving appointed by the State or the Church; I have never in word or deed been wanting in loyalty to my country. But on the 16 September last, the Rev. A. W. LOOMIS, Presbyterian missionary to the Chinese in California, introduced a series of resolutions into the Presbytery, of which I was a member, concerning the present state of our public affairs, in which among other things, it was enjoined upon all the ministers to 'preach to their people on the awful crime of the rebellion and to teach them the difference between the powers that be and a usurper, and between a rightful revolution and a rebellion, and to exhort their people to stand by the Federal Government.' This is the substance of the resolutions to which I was compelled to take exception. The ground of my opposition was almost identical with that of Rev. Dr. HODGE in the late Assembly in Philadelphia as stated in his Protest to the Spring resolutions adopted by the Assembly. I objected strongly against converting the Presbytery into a political meeting, — denied that it had any jurisdiction over such matters, — said that Christ had not given any commission or power to his Church to preach on such subjects, — asked for authority

from the Word of God, or the Standards of the Church for enjoining it upon ministers to preach as the resolutions required us to do.

"My argument from beginning to end was that Christ did not require or allow his Church to meddle in such things. The Presbytery, however, adopted the resolutions. I alone opposed them, protested and complained to Synod. I could not, and did not obey these injunctions, believing on my conscience that they are *unconstitutional, oppressive, and exceedingly injurious to the truth.*

"These resolutions were moreover adopted at an adjourned meeting, when it was understood nothing was to be done but to license a brother to preach in the Welsh language. Several persons were brought in, however, and invited to sit as corresponding members; among whom was the *Reverend* editor of the *Pacific*, a Congregational journal, and extremely Northern and ultra in its sympathies, and the representative of a party that has always bitterly opposed my labors on the Pacific coast and been unfriendly to Calvary Church.

"This Reverend *brother* being present went out and reported my remarks for his paper, in an unfair and garbled manner. His paper was sent in advance to the daily papers of the city. The resolutions also and copies of the proceedings of Presbytery obtained *without the knowledge or consent of Presbytery were also published by him.*

"Thus urged on by my ministerial brethren, several of the leading daily papers, especially the Republican organs, either suggested, or urged, or excused giving me 'a coat of tar and feathers,' 'lynching,' 'banishment,' or even 'hanging.'

"Such things had been said on several different occasions before. Indeed, for many months past by police officers and others, and in many ways I had been informed of threats of violence as a kind of retaliation, on me, being a Southern man, for the death of Ellsworth, or for all the cruelties alledged to have been perpetrated upon Northern men in the Confederate States.

"Meantime most of the daily papers kept up their howling, supported in part by the known sympathy of some of those high in authority both in the Government and among the Clergy, until Saturday night, the 21st September, when I was informed that serious disturbances were feared next day, —that the civil authorities desired the church to be closed, and that my person and life were in danger. But I could not consent for the church to be closed on the Lord's Day.

"On the following morning Sabbath, at two o'clock, I am informed the mob began to assemble at the church, and by scaling the roof, a flag was hoisted upon the church and also upon the parapets of the vestibule. And on a new building opposite, an effigy of myself was hung, labelled,— 'Dr. Scott, the Reverend traitor.' The crowd continued to increase all the morning.

"But at the usual hour, I went alone from my house to the church, passing through a hissing and hooting crowd. A police officer, but not known to me kept near me. From the study which is in the

rear of the church, I past into the lecture-room, and delivered an address to the Sabbath School, and then at the proper hour entered the pulpit. It happened that my subject in course, was on '*Christian ministers Christ's ambassadors.*' I had no apprehension of personal violence, and did not for one moment suppose that I was then preaching my last sermon to my dearly beloved people. The house was crowded almost to suffocation. Meantime a mob estimated at from two to three thousand gathered in the streets. But no disturbance took place in the church. Most of my Congregation, supposing that no violence was intended, but that mere curiosity had gathered the people outside of the church, after the service went home. But the mob remained in force in the street. And when I came out in front of the church in the usual way to ride home in a friend's carriage, a rush was made upon me with the shout, 'There goes the traitor,'—'Hang him,' and similar expressions.

"A few of the police and a number of friends closed around me, and the mob, that tried to overturn the carriage and hold the horses, was kept back, and I was conveyed safely home. Not a hand was laid upon me, nor a hair of my head hurt. The crowd remained all day and till late at night prowling about in front of the church; yet *not one of those who had attempted violence to me was arrested*, nor any known effort made by the authorities to disperse the crowd. By the advice of the authorities the church was closed in the evening; another gentleman, however, had been advertised in the papers as going to preach that evening. Meantime serious threats as before were made of retaliation on me for all the wrongs said to have been inflicted upon Northern men in the South. And I was repeatedly informed that the civil authorities did not consider themselves able to protect me in liberty to preach, nor to guarantee to my Congregation freedom to worship God *with me as their pastor*.

"Many friends thinking my life and property in danger advised me to leave the city till the storm should pass. This I could not consent to do; but as the sanctuary was closed against me—a sanctuary built expressly for my use—and as I no longer had liberty to preach, I renewed my resignation and prepared to seek safety for a while in the quiet of a foreign land. This I am doing. Calvary Congregation with God's blessing was gathered wholly by myself,—having begun my labors in San Francisco, seven years ago, without any organized church or place of worship. It is now one of the largest, noblest, most liberal and in every way one of the best Congregations in America. And now after seven years of incessant toil — seven years of various and numerous labors for the welfare of California, and for the city of San Francisco in particular, both from the press and the pulpit, I am driven from my dearly beloved people and from my home and from the coast,—an exile from my native land, going I know not whither, and with a large family still to educate, and without having saved one dollar of my liberal salary.

"The resolutions of my late Congregation which follow will ex-

plain their feelings on this occasion. Their liberality and kindness to me on leaving them have almost overwhelmed me. It was not the persecution of my enemies, nor the presence of a mob, but the kindness of my noble hearted friends that has almost broken my heart. God Almighty bless them all. This statement is made as brief as possible, and designed simply to get the mere facts connected with my departure from California before the public in such a way as to correct misrepresentations. I was born an American citizen but of Scotch and Irish descent, and have found safety under the American flag in all quarters of the globe; but at home and in the midst of my own Congregation, I have been denied liberty to preach and the right to worship God with my own beloved people, who were as dear to me as the apple of my eye.

"CALIFORNIA has a glorious future. In soil, climate, mineral and agricultural wealth, and geographical position, a kind Providence has done all that could be asked to make her a populous, happy and powerful state. Only let her be free from the intolerance and fanaticism that hung *Witches* and *Quakers* and banished *Roger Williams* in former days. Only let her be equally a HOME for all nations and for peoples from all states, where they may find security for life and property, and repose in the enjoyment of liberty under the Constitution and laws, and she will become as the garden of the Lord. I have always believed that a glorious destiny awaited the Pacific coast, and still hope for it, and have proved my faith by my works, as long as I could. But there must be a Government of laws and not of men, and then there must be freedom for the press and the pulpit, and equal freedom to men of all nationalities, and the tyranny of a fanatical public opinion must be corrected, or all will be ruined and lost. It is the decree of Heaven that LIBERTY shall be enjoyed only under just and enlightened laws.

"W. A. SCOTT."

III.

As the first excitement raised against me was about my prayers in public, it is proper here to insert the following published at the time in the *San Francisco Bulletin:*

"The Rev. Dr. Scott's Platform and Prayer.

"In the course of his Scripture readings, yesterday morning, Dr. Scott read the 12th and 13th chapters of Romans and the first six verses from the 2d chapter of 1st Timothy, and then said: —

" These portions of the Word of God summarily comprehend our creed and our uniform practice in regard to the subject matters of which they speak. And from them two great Christian duties are clearly to be learned.

" *First* — Obedience to our civil rulers and the laws of our country, except when such obedience is sin against God. This duty we have uniformly taught from the pulpit, and repeatedly from the press, for over twenty years. We have earnestly maintained it in this place, and in this city, through evil report and through good report, and, God helping us, we are determined to hold to it as long as our life endures.

" *Secondly* — The Christian duty of praying for our civil magistrates—a duty I have uniformly taught and tried to practice.

" The Apostle says: *I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and for all that are in authority.* It is impossible for words or terms to be more clear than these. The meaning of this text cannot be mistaken. We are enjoined to pray for all men, for kings, and for all in authority. The Apostle does not exhort us to approve of all sorts of rulers, nor to regard all kinds of government as alike. He does not tell us to decide on the character of the kings as to whether they are good or bad kings, nor to inquire into their origin and history, and ascertain whether they are lawful hereditary kings, or have come into power by usurpation or revolution. No question is to be raised as to their character nor as to *the manner* of their coming to the throne. ' For there is no power but of God: the powers that be are ordained of God.' They are an ordinance of God, and it is our duty to pray for them, that they may do right, and so exercise their authority as to promote the peace and well-being of mankind, and the kingdom of our Lord Jesus Christ throughout the world.

" Perhaps the true interpretation of these Scriptures may be more easily apprehended in the concrete, by examples, than by mere abstract statements. Nor are we without numerous illustrations — illustrations that run through the whole history of the Church of God. For example, we know that God commanded the Jews in their exile in Babylon to pray for the King of Babylon, and for the peace and prosperity of the city of their captivity. And we know, also, that the early Christians and the Churches planted by the Apostles uniformly prayed for the life, and health, and prosperity of the Roman emperors, though they were Pagans and monsters of wickedness. And we know, also, that in the British and American chapels of Paris, prayer is offered for the Emperor of France and the authorities of that city, and for her gracious Majesty the Queen of Great Britain, and for the President of the United States; and that in some of the English chapels on the continent of Europe, where divine service is held for travellers who use the English language, the form of prayer appointed by the Bishop of London comprehends a petition for the rulers of the

country where they are, and for the President of the United States as well as for the Royal Family and Government of Great Britain. And so, also, our American missionaries in Turkey, India, Siam, Africa, and China, and among the savage tribes of our own country, always pray for the rulers of the country where they are laboring, and for their native land. This usage, however, which is the ancient, primitive, *apostolic*, orthodox usage of the Church of God, does not mean that the officiating minister is to regard all Governments as alike equal, perfect and good, and that, contrary to his nature, he is to have no personal preferences of his own; but it does mean, that whatever his own feelings may be, that he desires to follow apostolic example, and pray for all that are in authority. And now, once for all, I desire to say, fellow-citizens and brethren, that I do not acknowledge the right of a furious outside pressure to dictate to me what petitions I am to offer up to Almighty God in our blessed sanctuary. *I am not to be taught how to pray by the clamor of the street multitude.* I alone am responsible for what I pray to our Heavenly Father for. And allow me to say, also, and once for all, that I am not to be held responsible for the misrepresentations that it seems good to some persons to make of my opinions and prayers. And perhaps I may be allowed here to say, that no living man, of as humble a character as myself, has been and is more cruelly misrepresented than I am. I do, however, hold myself responsible to my country and my God and my Church for what I *really believe and say and publish.* The principles I have now thus briefly stated are the very same which I have held and taught, and tried to practice according to the ability God has given me, and without any variation, through a laborious ministry of nearly thirty years, and I cannot abandon them now. I never find fault with my neighbors for their opinions. I never quarrel with any man about his belief. I allow with all my heart to every human being liberty of thought and freedom of speech and of conscience, and I claim—boldly and firmly I claim—the same liberty and the same rights for myself. I have no intention of changing either my principles, opinions or practice."

The prayer on the occasion was in the following words exactly.

"Dr. Scott's Prayer for the present Crisis.

"O Lord God Almighty and most merciful, the Supreme Ruler of the Universe and the God of our fathers, as Thou hast commanded us *to pray for all men, for kings and all that are in authority,* so we do humbly beseech Thee at this time to bless our country, and replenish Thy servant, our chief magistrate, and all that are in authority under him, with Thy grace and such heavenly gifts as shall fit them for the calling and state wherein they are placed. And so

*

also, because the hearts of all men are in Thy hands, we do especially beseech Thee to bless our Army and Navy, officers and men, and Thy servants, the governor, the legislature and all the magistrates of this State, and all that are in authority throughout our land, and in our fatherlands and in the whole world; whether they be governors, *presidents or vice-presidents, legislators or kings, or conventions or assemblies of the people.* Be pleased, O Lord GOD, to enlighten all their minds, and give them wisdom and understanding for the times, and incline their hearts to that which is right in Thy sight. And do Thou, O most merciful God, forgive us all our manifold and grievous sins as a people, and so overrule all our national affairs, that harmony and prosperity may be restored to all the American States, and that all the people dwelling together in peace under their own vine and fig tree, may praise Thee continually. Grant unto all the heads of the people, and to all editors and publishers and teachers of youth, a knowledge of the truth and a goodly increase of Thy Holy Spirit from day to day, and so direct their hearts and minds that it may please Thee to save us from any more blood guiltiness in Thy sight. And do Thou, O merciful God, grant us peace in our times, and so govern all nations as to promote true religion in the world, to the praise and glory of Thy Great Name, through our Lord Jesus Christ. Amen.

"May 12th."

IV.

MY SPEECH IN THE PRESBYTERY.

The remarks here printed are taken from a publication made in the San Francisco papers at the time by the Moderator of the Presbytery. These remarks were made under a solemn sense of my responsibility as a minister of the Gospel, and under ordination vows to preach the Word of God, and it only. I knew that I was alone in the Presbytery, and was well aware of the use that was to be made of my words, but when the oldest minister of the Presbytery said that "Jesus Christ looked down and smiled upon the civil war" then raging in all its horrors in the country, or words to this effect, and certainly not less repulsive, I could not remain a *silent* member of a court of his Church, and acquiesce in such blasphemous and unconstitutional proceedings and resolutions. I had not so learned of Christ, nor of his Apostles, nor of John Knox and the noble army of martyrs for Christ's crown and kingdom.

"Dr. Scott and the Presbyters.

"San Francisco, September 20, 1861.

"EVENING JOURNAL:—I observe that an incorrect report of Dr. Scott's remarks in the late meeting of our Presbytery against the state of the country, has appeared in several of the city papers.

"Desiring that the truth might appear in this matter, I have called on Dr. Scott and obtained from him a copy of his remarks, and some statements which will present the truth.

"You will greatly oblige many persons, and serve the cause of truth, if you will publish these communications in your paper.

"With respects of

"S. T. WELLS,

"Moderator of Presbytery.

—

"Dr. Scott's Statement.

"San Francisco, September 19, 1861.

"REV. S. T. WELLS, *Moderator of Presbytery.*

"DEAR SIR,

"According to your request, I submit to you substantially the remarks I made on Monday last, in the Presbytery of California, upon the resolutions offered by Rev. Mr. Loomis, on the State of the Country. My only point from beginning to end was, to show that, according to the Bible and the standards of the Church, the Presbytery had no jurisdiction over the question—nor right nor power to enjoin on its members to preach as directed by these resolutions. My remarks were made at two different times; but are here presented together, as nearly verbatim as I can recollect them. I was not prepared with any notes. The paper of Rev. Mr. Loomis took me by surprise; for I had been assured by several members on Thursday previous that no such resolutions were to be introduced into the Presbytery. I understood the whole Presbytery to assent to this; and had dismissed the subject from my mind. And, besides, when the Presbytery adjourned on Thursday to meet on Monday, it was understood we had nothing to do but attend to the Welsh Churches. It was for this the Presbytery adjourned till Monday.

"I was, therefore, astonished when, after we had attended to the affairs of the Welsh Churches, the Rev. A. W. Loomis introduced this paper. I could not but regard it as a concerted scheme to take me by surprise, and put me in a false position, and in a strong odious light before the community. It was under these circumstances that I was compelled alone to meet the resolutions of the Presbytery, which, on my conscience, and out of love for the Church of Jesus Christ, I could not suffer to be passed without lifting up my voice against them.

"I began by saying there was only one thing wanting, which was to offer a preamble and resolve the Presbytery into a political body, and then these resolutions would be in place : but that, as the Presbytery was a spiritual, ecclesiastical body, they could not be entertained by it without violating the constitution of the Church; I had earnestly hoped that the brethren of the Presbytery would not meddle with politics; I was deeply grieved that such a political paper had been introduced, that I should be compelled to vote against it, and desired that the ayes and nays might be recorded.

"I said : Mr. Moderator—You have just licensed that brother (Mr. W. O. Williams) to preach the Gospel in the Welsh language. I did not hear you give him authority to preach on the 'awful crime of rebellion,' as these resolutions require us to do. I did not hear you charge him to explain to his hearers, 'the difference between the powers which are ordained of God, and usurpers; and the difference between a needful revolution and a rebellion.'

"No, Sir; and I ask my brethren, respectfully but earnestly, to give me the authority of Jesus Christ, who his the sole and supreme head of the Church, for such an injunction as you are about to lay upon me.

"In Licensing and Ordaining Ministers of the Gospel, you do not tell them to preach on revolutions and rebellions. Your standards do not tell us what a needful revolution is, nor does your Catechism define who is 'a usurper.' Now, as the Scriptures are our only rule of faith and practice, I ask the brethren to give me chapter and verse by which it is proved that Jesus Christ has required them to pass such resolutions. *I should have been glad if all the members of this reverend body had always been in such strong sympathy with the Government, and as zealous for obedience to lawful authority as they are now.*

"Dr. Anderson replied by citing the authority of the General Assembly and the example of Christ, when he said, 'Render to Cæsar the things that are Cæsar's.' Then I spoke the second time, first as to the Assembly—that its resolutions were not the laws of the Church. Our standards were, the Confession of Faith, and form of government; that all Synods or Councils since the Apostles' times, may err, and have erred—as our book expressly states—and are not therefore to be made the rule of faith or practice; that what one Assembly does another may repeal. The Resolutions of the Assembly are not our laws, nor has the Assembly enjoined this upon us. They have not asked us to pass these resolutions. I said, I was surprised that a Doctor of Divinity so learned, should make such an interpretation of Scripture as he had done. Christ did say, 'Render to Cæsar the things which are Cæsar's,' but he also said, and 'to God the things that are God's,' and this is just what we wish to be done. 'Tribute to whom tribute, honor to whom honor.' Let Cæsar have all that belongs to him! but we are jealous that God should have what is his—Christ's Kingdom is spiritual. This Presbytery is a Court of his Church. It has no authority in things

civil or political. Dr. Anderson fails to show that Christ or his Apostles ever interfered, in any way, in a case analogous to the one before us. Christ never took part with Cæsar against his own countrymen, nor with them against the Roman government, when appealed to. You remember, He refused even to settle a controversy between two contending brothers, about an inheritance. And you remember also, Mr. Moderator, that in our Lord's Day, there were political dissensions and civil wars. The Holy Land was divided into several provinces; Herod was in Gallilee, Pilat in Judea; they were rival kings. The Pharisees and Scribes and others, repeatedly tried to get our Lord to interfere between them, but in vain. He never took Herod's part as against Pilat, nor Pilat's as against Herod—*never*—nor has he given to his Church any right or power to meddle with civil or political affairs now, nor to decide upon such questions as are assumed in the resolutions before the Presbytery.

"I appeal to my brethren to say where they get authority from the Church or from Christ to decide what is the difference between a 'needful revolution and a rebellion.' Our brethren in the South say they have the right of revolution, as in England in 1688, and in our own country in 1776. Nor has the Church ever condemned the revolutions of 1688 or of 1776. Where, then, is the authority now in the Church to decide that this war is a rebellion? Where in the Word of God do you get the authority for this Presbytery to say this is a rebellion? Can you say that Jesus Christ, if occupying the Moderator's chair, would give his sanction to this paper? Do you, can you, really believe that he would ask you to pass these resolutions? Would he send you forth from this Presbytery to preach on civil government, and instruct you to discriminate between rebellion and revolution, and to tell the people who is a usurper and who is a rightful governor? No, Sir; I tell you, *no;* He would not himself decide anything as between *Mr. President Abraham Lincoln and Mr. President Jefferson Davis.* Nor has He given any such mission or work to His Church—you have no authority from the Bible, nor from the standards of the Church, to say that Jefferson Davis is a traitor, any more than George Washington was. The Church of Christ has nothing to do with this question. If George Washington had been unsuccessful he would have been hung. If Jefferson Davis fails you will hang him, I suppose. What history will call him depends on success or failure. As a court of the Kingdom of the Lord Jesus, you have no right to say anything on the subject.

"I contended earnestly that the Presbytery, by adopting such resolutions, converted itself into a political organization, thereby violating the constitution and standards of the Church. So much of the resolutions as relate to obedience to the powers that be, and enjoin a reference to the Confession of Faith, and called for fasting and prayer, I said I had no objection to. This was all right; but objected to the Presbytery entertaining the resolutions because they

related to politics, and ought not therefore to be introduced into a spiritual and ecclesiastical body. The gist of all my remarks is in the following protest, which I read at the time as my text. The only question I designed to discuss *was the right of the Church as an ecclesiastical body to meddle with political affairs.* I insisted that Jesus Christ had not given any such power to His Church.

"I said the Presbytery had no authority from the head of the Church, nor from its standards to decide any such questions. I said expressly, and at two different times in the course of my remarks, that I would not discuss the merits of the political issues involved in the subject matter of the resolutions, that on these points, I had nothing to say; my only object was to show that the Presbytery should not entertain these resolutions at all. You will remember perhaps, that this is not a new position. I have uniformly maintained in all my writings, that the Church should not have anything to do with politics. Thus I have endeavored to give you the train of my remarks and as fully as I can."

The Protest.

The Protest here alluded to is printed from the records of the Presbytery. It was read at the time as the sum of all I wished to be recorded as defining my views concerning the civil war. It is as follows:—

"I am constrained to vote against the foregoing resolutions, because I believe the action of the late General Assembly on the State of the Country, in adopting the Spring resolutions, exceedingly 'mischievous' and erroneous. I agree in the main with the protest of Dr. Hodge, and the further defence of the same doctrines made in the late Princeton Review.

"I do not believe that the Assembly had any right from Holy Scripture, nor from the standards of the Church, to interfere with civil or political questions. 'Christ hath given to his visible Church, the Ministry, Oracles, and Ordinances of God;' but he hath not given to it jurisdiction over the temporalities of nations. See Conf. of Faith, ch. xxv, sect. 3. The Church of Christ is a spiritual Kingdom, not of this world, it is the house and family of God; the Assembly, therefore, was a spiritual, and not a secular, civil political body. Jesus Christ is the sole and supreme Head of the Church, and 'Synods and Councils are to settle or conclude nothing, but that which is Ecclesiastical, and are not to intermeddle with civil affairs which concern the Commonwealth.' Conf. of Faith, ch. xxx, sect. 4.

"Again, these Assemblies ought not to possess any Civil Jurisdiction, nor inflict any civil penalties.

"Their power is wholly moral or spiritual, and that only 'Ministerial and declarative,' form of government. Ch. viii, sect. 2.

"There are other and grave reasons why I cannot approve the action of the Assembly above referred to; I do not consider it proper to give them in an ecclesiastical and spiritual body.

"W. A. Scott.

"*San Francisco*, September 12th, 1860."

V.

THE CHURCH MEETING.

Believing that it was my duty to leave the city, I renewed my resignation, which was the third time I had offered it. The following account of the meeting of the Congregation called to accept my resignation, is compiled from the reports made at the time in the papers.

Rev. Dr. Burrowes was called to the chair, and Mr. Provines chosen Secretary. Prayer was offered by the Chairman, after which the object of the meeting was stated and the paper read which issued the call.

The next thing in order was the reading of Dr Scott's letter to the Trustees and officers of the Church, requesting them to act upon the letter of last July, in which he had tendered his resignation as pastor of the Church. The July letter was then read, accompanied with a request from Dr. Scott that the resignation be now accepted unanimously.

Mr. J. B. Roberts offered a paper to the effect that the resignation of Dr. Scott be accepted, and that Presbytery be requested to take joint action with the Church in dissolving the pastoral relation. In offering the paper, Mr. Roberts said that probably he was the last man that would be expected to offer such a paper or make such a request, but in view of the fact that *Dr. Scott's life was not safe here and that he could not live in peace, it was impossible for him to remain; therefore, he moved that the resolution he had just offered be accepted.*

Mr. Roberts further said that in rising to offer his resolution he had done so with pain and great reluctance: but owing to outside influences it was impossible for Dr. Scott to remain longer in this city with any peace to himself or to his family; he therefore hoped the following would be adopted, in order that Dr. Scott might retire into some quiet place.

Mr. Beales seconded the motion.

The question was called for, when—

Mr. Nicholson arose and made some strong and pointed remarks. He said he had been for twenty years a communicant in Dr. Scott's Church, and knew very well that Dr. Scott always meant just what he said—he meant what he said now, but he (Nicholson) was unwilling to come in here on account of an outside pressure and accept the resignation before them; he did not choose to be dictated to in this way by a mob. He was in favor rather of a substitute—

to receive the letter, place it on file, and grant their pastor a leave of absence for twelve months. At the end of that time there would be a reaction in the public mind—the mob feeling would not last, and upon the second sober thought Dr. Scott would return and be a far more acceptable minister than ever to this people. He was in favor not only of granting him leave of absence, but also of advancing him his salary for that time. He said some might raise objections to this because it would be in the way of their obtaining another pastor. It was often done, however, and they could do it—besides *there was not a man on this continent* that could take his place—there was *only one man living* that could fill that pulpit.

The chairman reminded the speaker and the meeting that there were three ways of disposing the matter before them—first, by passing it; second, by indefinite postponement; or, third, by bringing in an amendment. To bring the matter to a point, Dr. McMillan moved that the paper of Mr. Roberts be indefinitely postponed. He asked, "Whom shall we call in Dr. Scott's place?—a Cheever, or a Beecher, or some one who can cap and load a gun to shoot down Southern rebels?

Mr. Middleton opposed the indefinite postponement,—the best course for them to take was to act in accordance with the request of Dr. Scott in his letter. He had sent in his resignation in unequivocal terms, and it was for them to do as Dr. Scott expected they would do.

M. Roberts also opposed any postponement. They could not keep Dr. Scott as long as the war lasted, *neither could they afford to turn the church into an arsenal every Sabbath, and keep guard at the pastor's house to protect him. It was a necessity for them to accept, however trying and painful that necessity.*

Mr. Nicholson contended for the motion of Dr. McMillan;—the war would not last always nor long, and during that time their pastor might just as well rest. He needed recreation at all events; the church had worked him like a horse, and now was a good time for that recreation: therefore, let him go while the war lasts.—Dr. Scott had nothing to do with the war.

Mr. Dow was satisfied that Dr. Scott was determined to leave this people—this nation—at least as long as the war lasted; nobody knew how long it might last—perhaps ten years. He had talked with Major General Halleck and it was the General's opinion that it would or might last ten years—and to grant Dr. Scott a leave of absence for that time, it would be a bar to their securing a pastor. If Dr. Scott wished to return by and by, very well; for himself, he doubted whether another like him could be obtained.

Mr. Reed thought it was too unceremonious a manner to dismiss a pastor. He was in favor of Mr. Roberts' paper, provided there were some complimentary resolutions appended to it. It was due to the *Doctor. He had been insulted; outrageously, grossly belied, slandered and vilified; mobbed by the press, and partly by a religious press,* and he ought to have an expression of his people's sympathies—complimentary resolutions at least.

The resignation was finally accepted—*H. H. Haight*, Esq., then offered a series of resolutions of great length, detailing the many great and excellent virtues, the bitter trials and sore persecutions of their late but now *exiled pastor*—the wrongs the Church was compelled to endure in seeing their beloved minister *driven from them*—and invoking the blessings of Heaven upon him and his family, wherever their lot might be cast.

At this point in the proceedings the *Rev. Dr. Burrowes*, well known both in England and America as one of the finest scholars and best writers of the Church, and formerly Vice-President of Lafayette College near Philadelphia, but now President of the City College of San Francisco, said:

"It would be strange if he, a minister of Christ could see such scenes transpiring without deep feeling; but he did not come here to pour out his sorrows into their ears. Each heart knew its own bitterness; but what other good men had done before him, he also could do—go to Jesus with his burdens and pains. He said he had known Dr. Scott now for two years, and known him intimately. He came here without any prejudice in Dr. Scott's favor. He did not come as a Southern man, nor from Louisiana. He had, and still, differed with Dr. Scott on the Bible in schools, and Sunday laws, and this was so much against his bias for him, but what is my judgment of him? He was now the only minister in San Francisco willing to come here and stand up for his friend. (*Applause.*) He would stand up and testify this much for Dr. Scott. I say here to-night that I have known all ranks and classes of ministers in the Presbyterian Church from the country village pastor to the greatest metropolitan preacher, but have not yet known one that is a greater or more laborious minister than Dr. Scott (*applause*); *and I'll say to his persecutors—to his avowed and malicious foes—that I have never heard him speak of them other than in terms of kindness and utmost magnanimity.* Some may not believe it, but I call upon God to witness that this is true. Dr. Burrowes narrated an incident about his once finding Dr. Scott in tears over his sermon just before public service—the manuscript was blotted with tears—and yet, said he, 'poor man! it is of him so many ministers say, that it was the greatest calamity that ever happened to this country when he came to this coast. Melted down over his sermon. This simple fact speaks volumes to his praise—and this is the man you have lost. No wonder such crowds thronged to hear him—a man that wept thus; no wonder that his congregations *were immeasurably larger than any Protestant congregation in the State;*—this little fact tells you the secret of his power.'

"Dr. Burrowes continued his remarks by saying, that *in the whole range of the Presbyterian Church* there was not so able a divine—profound a theologian—sound and able instructor—and a man who was so eminently biblical, even in the prayer meeting as Dr. Scott. (*Applause.*) He was kind also, tender to the sick—a friend to the

poor—had a large heart,—at one time saved a man from committing suicide by timely assistance,—and what else he had done, the recording angel only knows. 'Come therefore what may, with my life in peril even, I'll bear my testimony for Dr. Scott. (*Applause.*) To-morrow he goes—let him go in peace. None can feel his loss more than I; I shall stand alone—alone among the ministers. I'll stand at my post alone—yet not alone. Let him go, and the blessings of a covenant-keeping God go with him.'

"After exhorting the Church what to do in the present emergency, he concluded his remarks."

VI.

CONGREGATIONAL RESOLUTIONS.

The following resolutions were *unanimously* adopted at the large meeting of Calvary Congregation just alluded to above. They were adopted *before* the speeches of Dr. Burrowes and others.

The following resolution was offered by elder J. B. Roberts:—

"*Resolved*, That this Congregation hereby accept the resignation of the Rev. Dr. Scott and unite with him in asking the Presbytery to allow him to return to them the call which we placed in his hands to be our Pastor, and we hereby request the Presbytery to declare this pulpit vacant that we may be at liberty to call another Pastor without delay." Adopted.

The resolution was seconded by Mr. C. Beals.

Several gentlemen rose and objected to the adoption of the resolution, on the ground that it would not be advisable to accept the letter of resignation, but that Dr. Scott should be allowed twelve months leave of absence to travel in Europe or whithersoever his pleasure might indicate, the Church paying his salary in the meantime.

The vote on a motion to lay the resolution on the table was a close one, and the ayes and noes were called. Finally, however, the resolution prevailed.

THE RESOLUTIONS.

The following preamble and resolutions were submitted by Henry H. Haight, Esq. They were adopted by a *unanimous vote*, a

copy of them was ordered to be given to Dr. Scott, and it was directed that they should be published in the *Pacific Expositor :*

"1st. In accepting the resignation of the Rev. W. A. Scott, D.D., as Pastor of Calvary Church, this Congregation express their heartfelt sorrow that this separation is necessary, and acquiesce in it with humble submission to the will of Him who loveth whom he chasteneth.

"2d. We would hereby express our unabated confidence in our beloved Pastor, as a Christian whose conduct has shown remarkable consistency, integrity and godliness, exhibiting quiet patience in suffering cruel wrong, meekness under injuries, forbearance under insults, and magnanimity towards those who have maliciously and groundlessly sought to ruin his usefulness and blast his character; as a theologian learned, able and studious, whose doctrine has ever been in strict accordance with the standards of our Church without the least deviation; as a preacher whose discourses have uniformly been marked by variety, instructiveness, interest and power, bringing forth from his treasures things new and old—preeminent for Scripture exposition and for holding up and honoring the Word of God in a manner unsurpassed by any pulpit in our land, and while attracting large congregations of that numerous class of persons whom it is desirable to draw in from the world under the influence of the Gospel, at the same time edifying to the people of God in their growth in holiness, and presenting an example worthy of imitation in his efforts to exclude political topics from the pulpit, and political discussions from the ecclesiastical councils of the Church; as a Pastor whose life has illustrated his teachings, kind, tender, sympathetic and attentive, leading the sinner to Jesus, faithful by the bed of sickness, soothing the bereaved, encouraging the distressed, comforting the dying, counselling the perplexed, kind to the poor, aiding the unfortunate, taking by the hand the desponding stranger amid the disappointments and sorrows of an untried land, and never sparing his strength in unwearied efforts to fulfill all the varied and exhausting duties that so constantly crowd upon a Pastor's care.

"3d. We bear united testimony to the fact that the whole Presbyterian Church throughout our common country owes Dr. Scott a deep debt of gratitude for his faithful devotion to all her varied interests, showing himself not a man of one idea or aim, but embracing in his vigorous grasp and powerful efforts all her different benevolent operations, going ahead of ecclesiastical action when necessary and risking personal means for the general good; especially lending the cause of education the most hearty and efficient aid, and laying noble foundations for the future usefulness of our Church in this great cause, which without his assistance would not have yet been laid; yet while thus devoting himself to the causes of religion and education first through the instrumentality furnished

by his own Church, cherishing and manifesting toward *those differing from him, and especially toward other denominations of Christians, a catholic spirit and temperate liberality worthy of imitation and praise.*

"4th. We do further know that from his first arrival on this coast Dr. Scott has identified himself with the best interests of this new and rising State, appreciating the importance of its position, the greatness of its resources, and the evident grandeur of its destiny; feeling a patriotic pride in its development; laboring in every way in his power to aid its progress, and exerting an influence second to that of no man who has ever been a citizen of this State, for laying the foundation of its future prosperity and moral and religious advancement; ever ready to co-operate in all wise ways for the promotion of the two things especially near to his heart: the glory of his Master's cause, and the good of his adopted State.

"5th. In parting from such a Pastor and knowing as we do, more intimately and thoroughly than others can know, his purity of doctrine and practice as a Christian, his labors as a minister, his faithfulness as a Pastor, his unostentatious liberality, his patriotic spirit as a citizen, his loyalty to the Federal Government, his attachment to the Union, and his readiness to discharge in good faith, every duty incumbent on him as a citizen of the United States; we do protest in the name of civil and religious liberty against the interference of any outside influence with the internal management of any loyal and law sustaining congregation of citizens: that this Congregation has been jealous of their country's honor and their country's good, and better able than any outside persons can be, to judge whether their pulpit is endangering the public welfare; that the union between a pastor and his people is and ought to be a Union based on Scripture, truth and Christian feeling, apart from any reference to party feelings or political creed; that in the action which has driven away their Pastor, without any show or countenance of law, this Congregation have suffered an unauthorized violation of their most sacred rights as American citizens, and society has received an injury which may lay religious freedom in the dust.

"6th. That we approve of the action of the Board of Trustees, in continuing to Dr. Scott his salary to the close of the present year, knowing as we do, that the condition of his finances renders such action in the highest degree proper.

"7th. In taking farewell of our beloved pastor, as he thus goes forth from our midst *into exile*, we do again assure him of our unabated confidence, our steadfast affection, our cherished remembrance; thanking the Great Head of the Church that he was spared to accomplish so much, and that his works remain to praise him; and grateful that while the memory of the just is blessed, no earthly wrong can strip us of the happiness we have had in sitting under his ministry; of the undying benefit we have derived from his instruction; of the encouragement, the example of his patience

under injury and trial, will give us when we are called to endure wrong and affliction; of the daily blessedness of bearing him in our hearts in prayer, that the God of Abraham may guide him as he guided the Patriarch when he 'went forth, not knowing whither he went,' and that He may 'give His angels charge concerning him and his to keep them in all their ways.'

"Geo. Burrowes, Chairman.

"Attest: R. R. Provines.

"*Passed unanimously.*"

"My Farewell Letter.

"On Sunday at Calvary Church the Rev. Dr. Phelps, of Sacramento, preached. The house was crowded—galleries full. At the close of the morning sermon, Dr. Phelps, according to the directions of the Synod of California, declared the pulpit vacant. The Rev. Dr. Burrowes then read the following farewell letter from the Rev. Dr. Scott:

"*To Calvary Presbyterian Church and Congregation*—Dearly beloved in the Lord. By circumstances you all comprehend more easily and better than I can describe, I am obliged to withdraw from your pulpit and from your city—from the very church which your liberality and your zeal for the worship of the God of your fathers erected for me to labor in. The long continued opposition to my ministry on this coast culminating in the demonstrations of the few past months and of the last Lord's Day, seems to me to be a call from the Head of the Church to depart, and I am happy to say, that I can do so without an unkind feeling to any one.

"I have at several times and on previous occasions been almost ready to consent to a removal to some other field of labor. As you are aware—at least some of you—opportunities and invitations have been made to me of a most flattering and favorable character, to return to the city from which I came, and also to go to Baltimore, New York and Philadelphia.

"On two different and previous occasions I have seriously contemplated a removal and sent in my resignation. Not because the Congregation had diminished, or was not agreeable to me; nor because it was not an important field of labor; nor because there was any want of liberality on your part. By no means. But the circumstances were such, that I was ready to conclude that some one else might be more acceptable in the pulpit to a majority of the Congregation. I was weary also of the ceaseless opposition, and

grieved that you were proscribed and annoyed by a groundless pressure from without.

" Your Church and Congregation have grown up amid much bitter opposition, from the beginning. It could not, then, be thought strange, if I should have desired repose and quiet in another field, while, at the same time, you might be more comfortable under the pastoral care of some other servant of our Lord Jesus Christ. But as a vast majority of you seemed to think otherwise, and desired me to remain, I have done so, until now I can no longer occupy your pulpit and preach to you the Gospel in peace.

" Conscious, deeply conscious of many, very many short comings, I can nevertheless call God to witness that I have labored among you in all godly sincerity and with all the ability I have had. You have liberally supported me and provided for my family since I came to your coast; but I have not grown rich. I have not saved one dollar of my salary. I have devoted not only my time and strength of body and mind, but all that I could spare from the comfort of my large family to advance the cause of benevolence, of education, and of truth and righteousness on your coast. I have from the beginning to this day, sincerely sought you, not yours.

" In regard to the opposition I have met with in my labors among you, I have only to say it has never been intentionally provoked by me. It has never been of my seeking. I have never taken up my pen in such matters but in defense. I have earnestly sought to promote the truth in love; but I have pleaded for the largest liberty, for the freedom of the press and of the pulpit, and to advance religion without bigotry or fanaticism. I have, as far as was required of me, defended the constitutional rights of Christians against all violence; and more than all, I have given my toil to build up Christ's kingdom as represented among you by the Old School Presbyterian Church, to which I have the honor and the happiness to belong.

" I call you all to witness also, that I have not shunned to declare unto you the whole counsel of God—to expound the Scriptures of the Old and New Testaments, and to preach out of the Word of God that Jesus is the Messiah, and that there is an abundant and glorious salvation in Him for every one of you. I have earnestly endeavored to know no man after the flesh, but to labor for the poor and the stranger as well as for the rich. I have never asked a man where he was born, nor from what section he came. I have never uttered a syllable in the pulpit nor from the press designed to inflame national prejudice or excite sectional feelings. I have desired that our house of worship should be a place of prayer for all nations, and equally agreeable to people from all the States of the American Union. I have and do insist upon it, that a pastor has nothing to do with the partisan politics of the day, but that his whole duty is to preach the Word of God, and cause the people to understand it, and to leave all secular and civil matters to citizens of the commonwealth. I hold that the Church session, Presbytery, Synod and

General Assembly have no right, either from the Bible, or from the Constitution of the Church, nor from the Constitution of the United States, to handle or conclude anything that is not ecclesiastical and spiritual; that Christ is the sole and only and the Supreme Head of the Church, which is 'his body,' 'his spouse,' 'the family and kingdom of God,' and consequently that the Church has nothing to do with the politics of the hour.

"*I have never asked which was the popular side of any question. I have never stopped to count the number of the host opposed to my views; but always have tried to know what God said on the subject. I have, therefore, studied his holy word, and tried to teach you what it has taught me. It has been the sole purpose of my labors among you, as a religious teacher, to tell you what God has revealed to me by his word and spirit. And in the fear of God, I commend it also to your conscience, that I have honestly and according to the measure of ability granted unto me, endeavored to preach the Gospel to you, and nothing but His Gospel.*

"For all your kindness and all your patient forbearance I return you my most fervent thanks. That we have been united in a new and strange land, in laying the foundations of society in the bond of Christian love, is to me a thought of most delightful and tender interest. Some have left our communion for that of the saints above. As your pastor, I have desired to share your lot—to rejoice with you in your joys, and to weep with you in your sorrows. I have met you at the marriage feast, I have introduced your little ones by the holy sacrament of baptism into the Church of God, I have buried your dead. And now, since I have never sought merely to please you, or to preach what would be popular, but to know the mind and will of God and to declare it unto you, so, in leaving you, I beg by all the esteem you may entertain for me as your pastor and Christ's ambassador, as well as for the sake of the truth, that you may stand fast by your Church, and strengthen and hold up your own Congregation. Nothing can give me more pain, or fill me with a more sorrowful conviction that I have labored in vain these seven years, than to hear that you divide and separate, and do not live together in the bonds of peace. You are a strong, a powerful, a noble Congregation. There are few such in any country. You deserve and can have the first talent of the land in your pulpit. Be patient and diligent, and hope in God, and you shall see His salvation. Let union and brotherly love prevail. Pray also for me and mine, as we go to a foreign land to find a home for the present, we know not where, among strangers. And may the Grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit, One God, unspeakably great and ever blessed, be with you all now and forevermore. Amen!

"Yours, affectionately, for Jesus's sake,

"W. A. Scott.

"San Francisco, September 28, 1861."

Numerous publications, and also resolutions adopted by my Congregations of New Orleans and San Francisco explanatory of the brief statements made in the foregoing pages might here be inserted; but it is not thought necessary, my simple object being to lay before my personal friends who are desirous of information on the subject, the main facts in this chapter of my history in the Golden State. I insert a few comments and letters :

"Dr. Scott and his Accusers.

"Editor of the Herald.

"In one or two papers of this city have appeared several communications from different persons, in which, in my opinion, Dr. Scott has been misrepresented; and as no one has spoken in his behalf, will you permit a reader of your fearless paper to give vent to what he honestly feels in regard to his recent departure from this coast? In my vindication of Dr. Scott, I in nowise call upon you to endorse my assertions. I simply express a few brief sentiments from my own heart.

"Dr. Scott has now gone from among us. He has bid adieu to a host of devoted friends. Strong men are still in deep sorrow for him, and gentle women in streaming tears. No longer will Calvary Church resound to his eloquent appeals to the old, the young, and the forsaken, to repent and be saved from pangs in this life, and in the world to come. No longer will we have him to soothe the feelings of the desponding—to direct our young men in the 'paths in which they should go.' No longer will we hear his instructive and exhorting preaching which has for years cheered the hearts of thousands. Alas! our good benefactor has gone from among us, but the tree of life which he planted on this coast, will never wither.

"Let it not be proclaimed that Dr. Scott was compelled to depart from California, by the verdict of the good people of this city. No, for it was only a handful of thoughtless men, who clamored so loudly against him. And, the most officious of these 'fault finders,' are disloyal to God—seldom entering His holy temple.

"Some misty headed men blamed Dr. Scott for innocently praying for the rulers of the earth. He prayed not that the kings and rulers of the world might be successful in all they did, but that all those in authority, who were wrong, might be restrained from wrong. And those who lacked mercy, might, by the grace of Heaven, receive it plentifully. That kind of praying would certainly not make God angry, and it should not give frail man any offence. The fact is, the bad feeling concerning Dr. Scott, is a combination of envy, passion and misrepresentation.

"No where in the world can a really exhorting preacher accomplish so much good as in this city; for here, there is always a large

floating population, and here, too, the depressed in mind and body most do congregate. The strangers who have come to this city—the unfortunate from our mountains and valleys—can testify by hundreds that the benevolent and advisory preaching of Dr. Scott often animated and profited their hearts. No good man should, then, rejoice that Dr. Scott has left these shores; for to lose one who could ably exemplify the blessedness of 'good doing,' and the bad effects of 'evil doing,' is surely a public calamity. Yes, in having Dr. Scott taken away from them, the poor, the sick, and the dying have been deprived of the consolations of a healing minister.

"I do not defend Dr. Scott because I have any personal acquaintance with him, for I have none whatever. Nor am I the advocate of any particular church, for I frequent them all. And neither am I in favor of over-praising, or of being over-influenced by any man; but when I behold one whom God has endowed with a power to do great good, I care not what his private opinions and politics may be, provided he violates no law. Whether he was born under northern or southern skies, I must, by the light of reason, give that man my support; not so much for the man alone, as for the cause of humanity.

"There was no occasion for Dr. Scott to go from a field where he could so much relieve the woes of mankind. Many who have abused him are already ashamed of themselves. Let then, those who have inconsistently denounced Dr. Scott be wrong no more. Let no false pride prevent any one from recanting an error. Man has but a very short existence on this earth; at night he closes his eyes in sleep—in the morning he is dead; and it is unbecoming in him to display so much unforgiving bitterness toward his fellows. No human being can so speak and act as to please all. And besides, we have the evidence of the Rev. Dr. Burrowes, of this city, that Dr. Scott spoke kindly of his accusers to the last. He prayed for those who hated him. And Dr. Burrowes also says, that he came upon Dr. Scott once, just before the delivery of his sermon, and found him in tears; his manuscript before him was wet with the outpourings of his Christian heart.

"Let us trust that the time may come when Dr. Scott can be induced to return to his labors on this coast, and administer again unto the souls of men.

"HOPEFUL.

"San Francisco, October, 1861."

This is taken from the *San Francisco Herald.*

—

The same paper remonstrates against the "riot" and "violence" and "irresponsible assertions of the mob, many of whom very likely were never inside of Dr. Scott's Church, and were utter strangers

to his real sentiments. The resolutions of his Church breathe nothing but sentiments of the fondest and most Christian affection. Few ministers of the Gospel, of any denomination of Christians, have ever won so completely the respect, confidence and esteem of their congregations. Dr. Scott left these shores with the most substantial tokens of the regard in which he was held, ample provisions having been made even pecuniarily for his future welfare."

"Would that more Christian charity were exhibited toward each other by men entertaining different political opinions. Persecution and proscription, instead of benefiting a righteous cause invariably have a tendency to injure it."

And from *The Hebrew Gleaner*, Rev. Dr. Eckman of the same city:

"The Rev. Dr. W. A. Scott.

"The popular indignation against the Southern sympathies of the Rev. Dr. Scott have rendered the continued stay of that gentleman in this city rather painful.

"The gentleman has tendered his resignation, the third time since his stay here, and left by the last steamer with his family for Europe.

"Without referring to the political views of the Rev. Dr. Scott, we regret that, in his departure, California has lost a very able, learned, active, and efficient divine. It will not be an easy matter to supply the place by another gentleman in whom the religious conservative and progressive element will be so well balanced as they were in the late pastor of Calvary Church. Dr. Scott is a gentleman, a scholar, and a divine. We are glad to hear that his character is well appreciated by the greater portion of his former congregation."

"Dr. Scott.—Persecution has at length driven this great and good man from the pulpit in this city which he has so long filled with such distinguished ability.—The loss of such a man is a public calamity."

(Pacific Methodist.)

The Presbytery of California also gave me a recommendation in the fullest terms to the Presbytery of London of the English Presbyterian Church, and the Moderator also forwarded the following letter.

The Moderator's Letter.

"San Francisco, October 1st, 1861.

"*Rev. Moderator of the Presbytery of London of the Presbyterian Church of England.*

"Dear Sir,—

"Permit me to introduce to you, and through you to the Brethren and Fathers of your Church connection, our venerable and beloved Brother Rev. W. A. Scott, D.D.

"Dr. Scott leaves at this time to spend a year or more in Europe. He *commenced* a Congregation and Church organisation in this city six years since, which is now the largest and most influential Congregations on the Pacific coast. A periodical called *The Pacific Expositor*, edited and conducted by him during the same period has also exerted a wide influence.

"He has written and published a number of volumes which have been widely circulated in this country, some of which have been adopted by the Presbyterian Board of Publication (Old School) and have taken place among the standard literature of our Church.

"Dr. Scott has been Moderator of our General Assembly and has been called to preach several times before that body, and is one of those men whom his brethren have loved to honor.

"He spent several years in New Orleans where God was pleased to bless his labors to the building up of a large and flourishing Church, rendering his labors especially useful to a large number of young men who were away from their homes and religious friends, but having a business residence in that city.

"We esteem him as one of our very best biblical expositors, and should the Lord open the way for it, it would greatly advantage any Church of Christ that would avail itself of his ministerial services during the year or two or more that he might remain in Europe. He takes his companion Mrs. Scott, a lady greatly beloved by all who know her and a family of six interesting children with him, leaving his two elder children behind.

"In Gospel bonds yours fraternally,

"S. T. Wells,
"*Moderator of the Presbytery of California.*
"U. S. A."

The Synod of the Pacific which held its meeting after my departure adopted resolutions presented by elder J. M. HAMILTON, Esq., of Napa-city, "complimentary to the Rev. Dr. Scott. These deplored and deprecated the late popular violence in San Francisco, which resulted in driving away from the Church a pastor sound in the faith, a friend of all the benevolent Boards of the Presbyterian Church, a strong friend of the Church of Christ, and an able and faithful Minister of the Gospel.

"The Rev. Dr. Anderson and one other member (supposed to be his own son), voted against these resolutions."

From a vast mass of letters sent to me since my leaving, which I shall preserve as expressions of confidence, esteem, and affection, I beg to select and present the following: The letter of Governor Downey was intended for me before sailing, but I did not receive it till I reached this city (Paris):

Governor Downey to Rev. Dr. Scott.

"STATE OF CALIFORNIA, EXECUTIVE DEPARTMENT, SACRAMENTO, October, 1, 1861.

"Rev. W. A. SCOTT, D.D., San Francisco, California.

"REV. AND DEAR SIR,

"I have learned with sincere regret that you purpose leaving this State for Europe, with a view of there making a temporary sojourn.

"I beg you will carry with you the assurances of my high appreciation of your merits, both as a citizen and distinguished minister of the Gospel, during your long residence in California.

"Your liberal and Christian spirit, as manifested by your teachings from the pulpit and your courteous conduct towards other denominations differing from yourself, have won my most cordial admiration. I trust, Sir, that your visit may be fraught with all the happiness and pleasure to yourself and family that your heart can desire, and I indulge the hope that you will again return among us, to ornament the pulpit with your distinguished abilities and Christian virtues, and that you will then find our beloved country restored to peace and brotherly love.

"With sincere esteem and respect, I am, Reverend and dear Sir,

"Your obedient servant,

"JOHN G. DOWNEY."

Young Men's Letter.

" San Francisco, September 28, 1861.

" To our much loved Pastor, Rev. W. A. Scott, D.D., Minister of Calvary Church.

" The undersigned, young men, members of your Church and Congregation, are filled with amazement and grief at the sudden rupture of the happy relations existing between you and Calvary Church and Congregation, relations which are severed not by any want of affection or attachment between you and your people, nor by any want of confidence in you, in any respect whatever, on the part of those who know you best, and who have regularly listened to your faithful Gospel teachings and your earnest prayers.

" That you are misunderstood and misrepresented—that your repugnance, as a Minister of the Gospel, to taking sides and an active part, in any way, in our terrible civil war, has been construed into hostility to our Government, without any just foundation, we have the fullest assurance. We know that you venerated the Constitution of the United States, that you loved the old Union, and that you constantly prayed for its perpetuity.

" We are sad that you must leave us without one parting word or parting blessing—that you feel that you cannot again lift up your voice in that sanctuary where you have so often spoken to us words of admonition, instruction, sympathy and love. We feel that you are our spiritual father and that we are bereaved children. We feel that you are saying to us in the words of the dear Redeemer, when about to leave his Disciples, 'Because I have said these things unto you, sorrow hath filled your hearts; nevertheless I tell you the truth, it is expedient for you that I go away.' And truly sorrow doth fill our hearts and tears our eyes at the parting with a Minister who has striven in so many ways to interest us by his teachings and to lead us to that which is noble, honorable, holy and good.

" We thank you for the great interest which you have ever manifested for the welfare of the young people of your Congregation, and we hope and trust that now when we shall see your face and hear your voice no more, that your teachings, like good seed, will bring forth in our lives the fruits of righteousness.

" We are happy to know that the Expositor is to be continued, and that your earnest words and faithful teachings may reach us through this medium from your far European home.

" And now, may the Lord bless you and your dear family, and protect you in all your way by sea and land, and in His own good

time may the Lord bring you all back to your native land, once more restored to union and peace.

"We are very affectionately,

"YOUR FRIENDS."

(Numerously signed by young men on the part of the Congregation.)

From the foregoing pages, it will be seen, that I went to California in quest of health hoping at the same time to aid in laying the right foundations for the educational and religious well-being of that vast country and of the numerous population that will undoubtedly soon occupy it, — that a prejudice was fomented against me from the very beginning by fanatics and Northern preachers, — that they never ceased until by one means and another, they succeeded in getting a mob to do what they had failed to do, by ecclesiastical thunders and religious newspapers.

By the divine blessing, my health was restored and I was enabled to work hard and unceasingly in the pulpit and by the press and to give myself wholly to the work of promoting *Christianity without fanaticism, and Old School Presbyterianism without bigotry*. The main charges brought against me by my opponents from beginning to end, were occasioned by my having the *misfortune* not to have been born of Puritan Pilgrims, and under New England skies; but in Tennessee and in having past most of my life in Louisiana.

The last direct attacks were because I included Mr. DAVIS, the President of the Southern Confederacy in my public prayers for all in authority, and said the Church of Christ, through its ecclesiastical authorities, had no right to call him a traitor, — no more than George Washington. And as the Church of England and of Scotland did not ecclesiastically excommunicate the colonies in 1776, so now the Presbyterian Church was not called upon to make any deliverance about the civil war.

From "My Platform and Prayer," and speech in Presbytery, which are to be found in the preceding pages, it will be seen that, as to the war of Mr. LINCOLN and his Government upon the South, I claim no more than what BURKE and CHATHAM claimed in the British Parliament, when they denounced the war upon the American colonies.

In a word, I was in favor of the Union with the Constitution and equal rights. But if this could not be, then I was for a peaceful separation like that of Abraham and Lot. The war I regard as unjustifiable and wicked, and ruinous to the Federal States. The South cannot be subjugated, and a reunion now is neither desirable nor

possible. An *Alliance*, not a Federal Union, but an alliance at a future day, is all that can ever be desirable between the South and the North. The war should therefore be arrested and the Confederacy acknowledged. This must and will be the end of the struggle.

I claim liberty of speech and liberty for the press, and freedom to worship God, all of which sacred rights have been denied both to me and to my late Congregation, which under my ministrations with the divine blessing, grew in a short time to be the largest and most influential Protestant Congregation on the Pacific coast, and so continued to be to the very hour of my departure from them. And then moreover it is seen that I was compelled to leave them, because of the mob influence from without, and not because they were themselves in any wise dissatisfied. I have contended earnestly for the independence and absolute spirituality of Christ's kingdom.

W. A. SCOTT.

Paris, 6th December, 1861.

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